

PRABUDDHA BHARATA

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 63, OCTOBER 1901

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SRI RAMAKRISHNA'S TEACHINGS

VAIRAGYAM : WHAT IT IS

Q. How many kinds of Vairagya are there ?

A. Generally there are two, the intense and the moderate.

The intense Vairagya is like digging a large tank in one night and filling it with water. The moderate Vairagya is ever procrastinating. There is no knowing when it will attain its full measure.

—
A MAN while going to bathe in a river one day, heard that a certain acquaintance had been preparing himself to renounce the world and become a Sannyasin. This at once set him athinking and produced in him the conviction that everything in this world is transitory and that Sannyasa is *the* way to realise the highest object of life. He immediately determined to be a Sannyasin and went away, half naked as he was, without returning home. This is what is known as the intense Vairagya.

—
It is useless to study holy scriptures without a discriminating and dispassionate mind. No spiritual progress can be made without discrimination (Viveka) and dispassion (Vairagya).

DIVE deep into the ocean of the Eternal-Consciousness-Bliss. Fear not the deep-sea monsters, avarice and anger. Coat thyself with the turmeric of Discrimination and Dispassion (Viveka and Vairagya) and those alligators will not approach thee, as the scent of this turmeric is too much for them.

—
A HUSBAND and wife renounced the world and jointly undertook a pilgrimage to various religious shrines. Once as they were walking on a road, the husband being a little ahead of the wife, saw a piece of diamond on the road. Immediately he scratched the ground to hide the diamond thinking that if his wife saw it, she might perchance be moved by avarice, and thus lose the merit of her renunciation. While he was thus busy the wife came up and asked him what he was doing. In an apologetic tone he gave her an evasive reply. She noticed the diamond, however, and reading his thoughts reproachfully said, "Why have you left the world, if you still feel a distinction between the diamond and the dust?"

—
DON'T take that up as delicious which you have once vomited out as loathsome.

THE STUDY OF PHILOSOPHY

THE time-honoured simile that as every season has a different crop, every age is characterised by a different trend of thought, is one of those saws which have stood the search light of modern knowledge without suffering any loss in the test. And man, in every age, forever the grasping, lording despot, has brought down or taken up with him, as the case might have been, every idea or concept that came under his ken, and left the impress of his mind upon it.

The concept 'philosophy' offers an exceedingly good illustration of the above truism. Students of the History of the Western Philosophy know that what we call "cosmology" was the whole of philosophy to the earliest philosophers or "physiologers" as they were called, because the one thing which fully occupied their dawning mind was the question of the underlying substance of the world around them. In Plato we find the further development—perhaps the highest ever attained,—who defined it as the apprehension of the essence or reality of things in opposition to shows and appearances. All subsidiary enquiries as logic ethics, psychology, physics, &c., by which also the ultimate constitution of things can be approached, do not show themselves as independent subjects in his system, but are all fused together in a semi-religious synthesis. Aristotle founded logic, psychology, ethics and æsthetics as separate sciences, but it was not till the Alexandrian period that they

began to be cultivated independently. Thus by the gradual evolution of the special sciences, philosophy came to signify metaphysics, or "first philosophy"—a term applied by Aristotle to those first principles which are common to and presupposed in every narrower field of knowledge. Since then the task of differentiation has gone on, and in the clamour and strife of each separate enquiry, which naturally devoted itself to the study of the group of *appearances* falling under its domain, the study of the *reality* or the ultimate constitution of things has been left to take care of itself.

A well-known law of logic has it that the intension of our knowledge occurs in the inverse ratio of its extension. We find the deep spiritual mind of Plato rivetted on the central fact of knowledge,—the *reality* among *shows*. The philosophers, he says, "are those who are able to grasp the eternal and immutable"; they are "those who set their affections on that which in each case really exists." (Rep. 480.) In another happy moment, he styled the philosopher, the man who insists on seeing things together. Philosophy, evidently, was a matter of life with him. But what became independent sciences since Aristotle, did not grow in his system. His knowledge suffered in extension. In Aristotle probably we find the reverse. His knowledge grew in extension, at the cost of its intension. No doubt he insisted on prefixing the investigation of the ultimate nature of

existence as such to all the special sciences, but the shelf for putting the vital part of philosophy away was manufactured.

In the struggle for existence and the consequent mad rush for wealth which characterised the latter times the mind of man moved farther and farther away from the central point of knowledge,—the plane of reality, and became engrossed with the wants of the senses. What has been the result? Metaphysics, which did not deal in the wares required has been discredited, and though nominally called the science of principles and the supreme check of the conceptions arrived at by the several departments of science, philosophy has really ceased to be of any interest to the great majority of mankind. The special enquiries or sciences which in fact are its subsidiaries absorb the whole attention of man, because they contribute to his present wants. The official scientific philosophy of to-day does not trouble itself to follow up its investigations to the plane of the real, but stops short at the plane of the senses which nevertheless it knows not to be the reality.

Nor does the present age show any very great willingness to move from this its self-cut groove. According to universal agreement the problem of being or of self-conscious existence is the chief concern of philosophy. Does the official philosophy advocate its study? No. The study of butterflies' wings is more congenial to it,—not because it would lead to the ascertainment of, or throw any light on, the ultimate nature of the real,—which it undoubtedly could do, but because, taking the hint of the adjustment

of the powers of motion from its wings, a paying machine could be invented!

Far be it from our purpose to decry the pursuit of physical science for the accomplishment of practical material results. What we do not see any justification for is the attitude of scientific men to dismiss with impatience and absolutely ignore all sorts of facts which happen to fall outside their usual methods of observation and experiment. Nor is this all. Scientific orthodoxy naturally becomes the most objectionable form of orthodoxy: and those who incur its displeasure meet with a persecution not unworthy of the days of the Inquisition. The spectacle of scientific men of approved merit and high positions being deprived of their positions and honours by their brethren of science for evincing a belief in the truth of spiritualistic phenomena, which they happened to have investigated and tested to the best of their power, intelligence and caution,—is no longer rare, and excites but little surprise. What is the significance of this fact to the observer outside? It could not be due merely to the jealousy of traditional authority or vested interests, but must have a deeper cause. This suspicion grows in strength and confirmation as we dwell on the far-reaching character of the implications involved in these phenomena. If these phenomena were allowed not to be wholesale frauds and hallucinations, the fond conclusions of the materialistic philosopher are irretrievably shattered. They clearly and abundantly prove the existence of some intelligent force apparently acting independently of any sort of organism known to us. Now up to the present,

with a few exceptions who have been more or less boycotted, the general body of scientific men have failed to approach this subject of paramount interest and importance to man, with that even and judicious mind which it eminently deserves. And why? Because its investigations lead up to the plane of reality,

which, when once seen and convinced of, makes it impossible to lead the life of thoughtlessness, selfishness and material aggrandisement at the cost of the spiritual nature, which characterizes modern Western civilization.

(To be continued.)

CHARITY IS REAL WORSHIP

A STORY

THE royal servant appeared before the king and thus expressed himself:—"Even after much entreaty, O mighty sovereign, the great *Sadhu*, Naro-ttama, instead of taking his abode at your magnificent golden temple has gone to stay under a wayside tree and is there singing the glory of the Lord. Crowds of ardent devotees are gathering around him, and overflowed with Love, sanctifying the earth with tears of joy. The temple compound is empty. As leaving a bowl of honey behind, swarms of bees, intoxicated with the sweet fragrance, run humming towards the lotus beds, so also men and women leaving the golden walls of the temple, are hastening to that lonely place where has bloomed the lotus of the Bhakta's heart, breathing heavenly fragrance around. In the deserted temple rests alone the image upon the jewelled throne."

Hearing this the king, full of grief came immediately to the place where sat the *Sadhu* on the grass and bowing at his feet, said, "Behold, my lord, the great

temple with golden pinnacles towering above the sky. Why leaving that alone, art thou singing the glory of the Lord by the roadside?" The *Sadhu* replied, "The Lord is not there in the temple." The king inflamed with anger said, "The Lord not there! Talk not like one Godless, O Sannyasin. There on the emerald throne shines ever the golden Image. The throne is empty—sayest thou?" "Not empty indeed" the *Sadhu* said, "but full of royal pride. What you have set on the throne is not the God of the universe but yourself!" With high disdain the king said, "What! With twenty lacs of gold mohurs, have I built the temple, the shining spires of which pierce the heavens,—and dedicated it to God with due ceremonies. How sayest thou there is not God there?"

Calm and serene the *Sadhu* replied,—
"Hear, O king, the year in which twenty thousand of your poor subjects—rendered destitute by the great conflagration, stood by your royal gate for succor, but were turned away disappointed and weeping

into the woods and caves and old crumbling temples overgrown with vegetation, and perished—in that very year you dedicated your golden temple to God spending two million gold mohurs on it. That day on which you installed the Idol, God said, 'The universe with its canopy of the infinite blue hung up with innumerable lamps is My temple. Its corner stones are Peace, Love, Mercy and Truth. The heart of the righteous is My jewelled throne. The miserable miser who cannot afford to provide shelter for his destitute subjects—even he has come forward to dedicate a temple to Me!' So saying, He, the refuge of the humble and

the poor went away to live with your helpless, homeless subjects.

"As froths of the ocean are void within so also is your temple—the bubble of gold and pride!"

The king blinded with the rage of wounded pride cried out, "Get out of my kingdom, this moment, you wretched pretender."

The Sannyasin calmly replied—"Banish, O king, the virtuous and the devout to where you have sent away their Lover and Lord."*

VIRAJANANDA.

*Adapted from *Bharati*.

VITAL FOR INDIA

LIVE by Sruti.

2. When Smriti and Purana conflict with Sruti, give them up.

3. Sruti says, the *same Divine* is in everything equally: this is the viewpoint which leads to Moksha—the goal of evolution.

4. That teaching or custom therefore, which tends directly or indirectly to establish or accentuate distinction between man and man, stands self-condemned as un-Vedic, delusive and degrading.

5. Independence is Divinity: that which seeks to keep down is non-Divine and un-Hindu.

6. Woman and man are perfectly equal: it is against *Truth*, the essence of Religion, and against *Independence*, the essence of Divinity, to attempt to make woman man's inferior in any way.

7. The caste-system has succeeded in degenerating the nation into a series of atrophied shells, stopping all physical, industrial, educational, social, moral and spiritual growth; the sooner it is killed by neglect the better.

8. Sub-caste marriages and free inter-dining to begin with, and the abolition of woman's caste later on, will do it, consisting with the preservation of what is good and sound in the system.

9. Education consists in the making of men and women, more than institutions.

10. A strong and healthy body, an independent and balanced mind, and reliance on the infinite potency of the Self within, are the marks of the perfecting human unit.

SANANDA.

RECORD OF THE CENTURY

THE development of industrial power and time and labor-saving machinery is one of the principal facts of the century. In raising wheat, from breaking the ground to sacking the grain, one hour with modern machinery will accomplish as much as twenty-two hours with the old-time plow, sickles, flails, etc. Four men with the aid of machinery can plant, raise, harvest, mill, and carry to market wheat enough to supply with bread one thousand people for a year.

To shell 60 bushels of corn by hand takes 95 hours of labor time; with machinery 1 hour is enough. To make a plow by hand took 118 hours, with a labor cost of \$5.34; with machinery now, a plow is made in 33.4 hours, at a labor cost of 79 cents. To build a standard platform road wagon with two movable seats and a leather dashboard takes 53½ hours of labor time with machinery, against 204¼ hours with the old hand tools; and the labor cost with machinery is \$8.48 against \$43.07 with hand work. * *

The making of a bar of soap in the early years of the century took twenty-fold the labor that is required to-day. The labor cost of making 25,000 lbs. of laundry soap is \$3.25 now, against \$43.20 in former years. A McKay machine enables one workman to sole 300 to 600 pairs of shoes a day, while he could handle but five or six pairs in a day by former methods. The ruling of 100 reams of single-cap writing paper with faint lines on both sides required 4,800 hours with

ruler and quill in 1819, while with the modern ruling machine the work is more accurately and uniformly done in 2½ hours with full allowance for foreman's time, etc.,—a ratio of 1,820 to 1 in favor of the modern method.

A good compositor will set 6 or 8 thousand ems in a ten-hour day by hand, while with a linotype he will set 50,000 to 70,000 ems in the same time. A modern printing press with the help of five men will do the work of 3,000 to 4,000 persons. Franklin printed his paper on a little press with a big lever pulled down by hand for each impression, and making 60 or 70 impressions an hour. What would he think if he could see one of our giant steam cylinder presses printing, folding, cutting, pasting, and counting 70,000 to 80,000 papers an hour? Two persons with modern machinery print, fold, and gather the sheets for 1,000 pamphlets of 32 pages, each in 7.6 minutes, while with a hand press and bone folder 25 hours were needed—197 to 1 in favor of modern machinery. The total time consumed in making and printing the pamphlets was 21 times as great by former methods as at present. The labor cost of printing and binding 1,000 32-page pamphlets with the aid of modern machinery is 14 cents against \$7.10 by former methods.

The railway, motor-car, bicycle, and automobile are fast relieving the horse of his ancient burdens and transforming him into a leisured aristocrat. A first-class

locomotive will pull as much as 1,800 horses or 10,000 men, and a day of labor with the railway (i. e., ten hours of labor for one man in connection with the railway service) will move as many tons of freight ten miles, as 200 days with a two-horse wagon and driver. We cross the ocean in 5 days instead of twenty-five or thirty, and go from Boston to San Francisco in less time than it took our great-grandfathers to go from Boston to Philadelphia. We travel a mile a minute in place of ten miles an hour, as in Franklin's day.

The news from South Africa, China,

and Europe is flashed around the world every day, so that our papers each morning print yesterday's news for the globe. When Washington died the fact was not known in Boston for two weeks after the event.

In 1870, if A in New York wished to hold a conversation with B in Chicago, he must travel 800 miles to do it; now he can go to his telephone or around the corner to a public station and talk to B by electricity, which is able to fly many thousands of miles a second.—PROF. PARSON, in July *Arena*.

INSIDE THE PALE OF CHRISTIANITY

A PROPOS of the perturbation created in Christendom by some learned divines, who hold high offices in the Church of England, there has been a great storm in the religious firmament of Europe which threatens to rage for a considerable period of time to come. The twentieth century has dawned with literature full of criticisms of the most extraordinary kind on what has hitherto been called the faith and tradition of the Christian Church. In Germany, Dr. Schmiedel, a well-known Christian critic, has arrived at the conclusion that the New Testament is historically unreliable. He ignores the Resurrection and the Ascension of Christ as purely mythical. In England, Dr. Cheyne contributes a chapter on Judas Iscariot and finds him entirely unhistorical. The following books have recently been published:—The *Encyclopædia Biblica* by T. K. Cheyne, D. D. and J. S. Black, L. L. D.

The Historical New Testament by James Moffat, B. D. *The Saviour in the Newer Light* by Alexander Robinson B. D.

It is within the last fifty years that historians have recognised for the first time that amidst apparently endless confusion, there has been consistent attacks against Christianity all the way through from the earliest Fathers down to the theologians of the present time. The first thing in Christianity that has met with opposition is 'the sweet and hallowed personality' of Christ. In the Augustine era, the history of Christianity records an unprecedented attack, for the then Fathers were all mystics. The first Christian art bearing on Jesus—that of catacombs—was however purely symbolical. He was represented by the figure of a fish or by the symbol of a lamb or shepherd and later on he was pictured as a child. A century earlier flourished Eusebius who wrote

monumental works exposing the impossibilities of the Christian faith. The other opponents of Christianity were Celsus, Porphyry and Julian. Voltaire the well-known French critic, was a man of varied acquirements of whom the immortal poet Goethe gives the following epitaph: "If you wish depth, genius, imagination, taste, reason, philosophy, elevation, variety, warmth, fertility, charm, magic, pathos, and an eagle sweep of vision, behold Voltaire." The philosopher of Ferney who never wearied in proclaiming the truth, created a thrill of horror in the Christian world, and gave almost a death-blow to it. He smiled at the geology of Moses, the astronomy of Joshua, the cosmology of Genesis, and the history of the Synoptics filled him with laughter as if he was reading the literary productions of Frederick the Great in times of recreation. A good many reformers with a troop of independent thinkers before and behind them, denied the eternity of hell, the divinity of Jesus. The astronomy of the scriptures was shown to

be mistaken; its metaphysics, false philosophy, and its history defective.

Astronomy, Geology, Chronology and Ethnology of our time have seemed always to contradict, never to corroborate the 'Holy Book' which is yet claimed to have come directly from God. The first chapter of Genesis describes the process of creation. It relates that God creates the earth, and three days and three nights pass before he creates the sun. But can the earth stay without the sun? Geology proves that Genesis is mistaken in its account of creation in six days. The natural selection of Darwinianism is included in Genesis. The "man" of Chap. I. is radically different from the "Adam" of Chap. II; for the former was created "male and female" that is bi-sexual and in the image of God; while the latter was formed of the dust of the ground, and became a "living soul" after the Lord God "breathed into his nostrils the breath of life."

(To be continued.)

PRAMATHA NATH DUTT.

INDIAN INDUSTRIES

IT is a significant fact that while Europeans start mills and factories, and carry on trades successfully in India, the native enterprises in the same direction generally prove abortive. It is very necessary to trace the cause of failures in native undertakings, and then to think of remedies.

The student of Political Economy recognizes four factors or agencies, contributing to the production of wealth

in a nation:

- (i) Land
- (ii) Capital
- (iii) Entrepreneur, or Employer
- (iv) Labourer.

For our present purpose, it may be assumed that the first two items—Land and Capital—present little or no difficulty to native enterprise any more than to the European, from the economic point of view. The only real obstacle,

however, that the native has to contend with,—an obstacle that prevents him from coping successfully with European industries,—is to be found in the fact that neither the native entrepreneur nor the local labourer has received the education which is at the bottom of the success of his European competitor.

Professor Walker, the great American economist thus defines the function of the entrepreneur :—

“In the later stages of industrial development, when the forms of production become many and complex, and many persons of various degrees of skill, strength, and intelligence are united in the same industrial operation, the mere possession of capital no longer constitutes the sole or even the main qualification for employing labour. The labourer no longer looks to the employer to furnish merely food and tools and materials, but to furnish also technical skill, commercial knowledge, and powers of administration ; to assume responsibilities and provide against contingencies ; to shape and direct production and to organize and control the industrial machinery. So important and difficult are these duties, so rare are the abilities they demand, that he who can discharge these will generally find the capital required. If he be the man to conduct business, food, tools and materials will not, under our modern system of credit, long be wanting to him. On the other hand, without these higher qualifications the mere possessor of capital will employ labour at the risk, almost the certainty, of total or partial loss. The employer, the entrepreneur, thus rises to be the master of the situation.”

Professor Marshall in his “Economics of Industry” thus explains the supreme importance of this function in the national industry :—

“Many employers of labour, *in some parts of England more than half*, have risen from the ranks of labour. Every artisan, who has exceptional natural abilities, has a chance of raising himself to a post of command.”

Next to the entrepreneur, the economist looks to the skill, energy and intelligence of the labourer for success in any branch of industry. The measures adopted to educate the labouring class in the civilized parts of Europe and America are twofold : (i) Industrial education, viz, that received in mills and factories. (ii) Primary liberal education, or what is imparted in the day and the night schools. This, the latter form of education, should not, in the opinion of Mr. Mill and other eminent economists, be undervalued, and the function of the school master forms indeed an important and interesting element in the science of Political Economy. For the education that the labourer receives in schools serves to develop his intellect, and thus indirectly helps to promote the industrial skill, and—what is no less important—the morality of the working class ;—in fact, the criminal statistics in England show a marked diminution in the magnitude and extent of crimes among this class since the introduction of mass education in that country.

This then—the commercial education of the entrepreneur and the labourer—is the real want in India, and it demands our serious and earnest consideration.

The industrial education of the work-

ing class must, however, follow upon a similar education of the entrepreneur, and it is with this view that in 1897 the late Hon'ble Mr. Justice M. G. Ranade M. A., C. I. E., and Dr. R. G. Bhandarkar, M. A., C. I. E., organized as a provisional measure the movement, known as "The Association for Promotion of Industrial Education among Young Men of India." This Association has since been registered under Act XX. of 1860, and is working with admirable zeal and energy, its object being to send annually for the purpose of industrial training a certain number of our intelligent young men to different parts of Europe and America, and particularly to Japan, where special facilities exist for such training in the case of the Indian youths, and the cost of education is less than in Europe and America.

The movement, however, is not without danger, peculiar to such institutions and to this we wish particularly to direct the attention of our countrymen. The bane of Indian reforms in these days is the want of cooperation in the people, and

we earnestly hope and trust that our people will not fail to lend their sympathy and support to this useful national scheme—of our brethren in the Western Presidency. We would rather prefer our people in other parts of India to lie dormant, instead of setting up independent movements of this nature in each District or Province, as such a course would certainly prove suicidal in the extreme.

As regards the primary liberal education of the working class, we have, in our June issue while dwelling on "India's Needs," discussed at length the necessity for spreading mass education, and the means at our disposal to give effect to this important measure. Swami Akhandananda has taken the initiative, and his scheme actually proposes to embrace technical subjects, such as weaving, carpentry &c. But its scope is capable of vast expansion, and we should be glad to see the public taking up this matter seriously in hand.

ECONOMIST.

SCEPTICISM AND FAITH

FAITH like all other moral qualities develops into perfection through various stages of growth. The state of sincere questioning and doubt in which one does not positively believe in anything but feels a sort of necessity to solve the mystery of life, is its first stage. Many erroneously consider this to be atheism or materialism. True, it is a great folly to absolutely deny things without sufficient reason. But it is a greater folly to take as true whatever comes in the name of

religion or philosophy. In fact, it is in the very nature of the mind to doubt things not realised by itself. But doubting is not flat denial. It is the natural swing-swing of the mind between two possible conditions before it definitely knows which one is true. What we call taking a thing on authority is really the result of (indirect) verification. For authorities, as a rule, derive their influence from previously verified facts.

This enquiring state of mind may be rather

called Scepticism, which instead of hindering the progress of the enquirer, opens the way to practical investigation which is the only means of getting at certain truth. A sincere seeker after Truth is in no danger of losing his truth-seeking spirit by this sort of scepticism. "A just thinker will allow full swing to his scepticism," says the great philosopher of America. To say "aye" to any thing and every thing, is indifferentism and not faith. The movements of a man of true faith being always the result of its direct promptings are interpretable in the light of the highest spirituality. For true faith is not the sudden excitement of a surface emotion, but the deepest and most abiding conviction of the mind in an Eternal Spiritual Entity; and we all know that what is strongest in the mind ever manifests itself in action. It is therefore impossible for a man who really believes in the existence of One whose glory throws into the shade the highest enjoyments of the world and makes one oblivious of all its bitternesses, to idle away his time in vain pursuits after its vanishing shadows. The one thought that constantly revolves in his mind is how to see the Being he firmly believes to exist. He is far far above the lethargy of Tamas or the manmon-serving activity of Rajas. His mind is firm fixed on God. Him alone he seeks through whatever he does. To him the world dwindles away into a veritable non-entity. We read in the Gita how earnestly Arjuna prays to Sri Krishna for a vision of His Universal Form just after he gets the right kind of faith in Him from His own words. "The origin and dissolution of the beings have been heard by me from Thee, O Lotus-eyed, as also Thy inexhaustible greatness. *So it is as Thou hast declared Thyself.* (Now) I desire to see Thy form as Isvara, O Purusha Supreme. If thou thinkest that it is possible for me to see it, O Ruler, then do Thou, O Lord of Yogis show me Thy

Eternal Self." (XI, 2, 3.)

Intense longing for realisation, as a rule, follows true faith. There can be no exception to this.

We often come across men who being taught to forcibly suppress all doubts about the religion in which they were born or initiated as the only way of receiving the grace of God, suffer bitter anguish in their mind that arises out of a conflict (sure to start in the mind whose higher instincts are not deadened by disuse) between reason on the one hand, and the wilfully raised phantoms of irrationalism on the other. These people should remember that the fullest development of the head and the heart is the end of religion. The properly cultivated reason is ever to give its assent to the throbs of the fully developed heart and *vice versa*. This is accomplished by properly training them both. Those who are regarded as the teachers of humanity never approved or taught such a pernicious principle as the suppression of sincere doubts. One day the late revered Bijoy Krishna Goswami asked Sri Ramakrishna whether God is with or without form. The Master replied: "You won't have full satisfaction if I answer your question. Pray to Him direct, and all your doubts will vanish when you get the answer right from Him." This clearly shows that nothing short of cognition, direct or indirect, can bring us the right sort of faith. The degree of faith is always in direct ratio to the degree of perception. Perfect faith *i.e.* absolute freedom from all doubts can come only on full and direct realisation. Says the Sruti: "When the Eternal Brahman has been *seen*, the fetters of the heart are broken, *all doubts are rent asunder* and all works are destroyed". This is the state of complete questionlessness and is quite synonymous with true knowledge of the Absolute. Sri Ramakrishna used to illustrate how faith grows deeper with greater realisation by a

beautiful example. An angler hears from somebody that such and such a lake abounds with fish. He immediately takes his fishing rod, bait &c. and goes out for the lake. He chooses a spot which fish may be supposed to haunt and baits it. Casting the line, he sits still with the rod in hand fixing his eyes steadfastly upon the float. He sees small bubbles round about it caused by fish pressing against the muddy bottom. He now thinks there may be fish in the lake. A little while after he hears a splashing noise on the surface. He *believes* there is fish. The float moves and immediately he jerks the rod up. He sees the scale of a large fish stuck to the hook. He is now *convinced*. Rapidly he throws off the scale and sticking another bait on to the hook, he again throws the line. After a while the float moves and bobs under and again he gives another jerk and hooks a very big fish. Playing it to his heart's content he draws it ashore and carrying it home makes various dishes out of it and at last makes a hearty meal.

Even in its very first stage, the stage of

scepticism, faith is related to realisation, though of an indirect nature. So long as one is satisfied with the things he is actually possessed of, one does not care to know of, or have anything besides. It is only when a man gets disgusted with the world that he seeks for religion. But how does that disgust come? By realising that there is nothing in it worth having. When the mind is thus turned away in disgust from the world that it seeks to know if there is really something in which it can find a permanent abode of peace. In this state of spontaneous enquiry one cannot positively assert or deny anything about God or Soul. This is the beginning of faith, for it leads the enquiring mind to a practical search after Truth which eventually brings about direct realisation, the state of true faith. So the first step to spirituality is non-attachment coming through right discrimination. Faith is not acquired by shutting the eyes to facts against the dictates of reason. Have discrimination and all else will be added unto you.

A SANNYASIN.

WOMAN IN ANCIENT INDIA

(Continued from page 111.)

WHEN Alarka became well grounded in Karma Yoga, the king wishing to take to the third *Ashrama*, the *Vanaprastha*, installed him on the throne. Madalasa, on the eve of her departure with her husband, handed to Alarka a finger-ring and left the following instructions with him: "My dear one, keep this ring carefully with you as a rich possession. If ever you feel sorely oppressed with troubles such as are caused by the loss of friends or money or if ever you

find yourself beset with dangers, break the ring open, and you will find what a precious treasure lies hid in it."

Thanks to the holy influence of his mother Alarka was as righteous a king as ever sat on a throne. It is said that one day a blind Brahman asked for his eyes saying that a god had told him in a dream that the only means of regaining his eye-sight lay in replacing his bad eyes by the good ones of a king. The king without a moment's hesitation plucked

out his eyes from the sockets and handed them over to the Brahman.

The story tells that in a short time he got his eyes back by a boon from the consort of the sage Agastya.

Subahu, who by this time attained to enlightenment thought it was high time for his brother Alarka to retire. To breed in him a strong disgust for the world, Subahu, after much deliberation decided upon involving his brother in a warfare with the mighty king of Benares. Keeping his real intention a closed secret, Subahu represented to the king that he had been dispossessed of his father's kingdom by Alarka who being the younger could not be the legal heir to it. He requested the king, in the name of justice, to restore him to his rightful possession. The king demanded of Alarka, the relinquishment of the throne in favor of his brother. Alarka did not agree. A fierce contest followed, in which being completely defeated, Alarka lost all his resources. While pondering over the misfortune that had overtaken him, the thought of the finger-ring left him by his mother flashed across his mind. He saw that the right time of breaking it was come. With heart throbbing with a confused emotion of hope and anxiety he immediately broke open the ring and found the following lines engraved in it in every small characters—

“सङ्गः सर्व्वोत्पन्ना लज्जः सचेत्यक्तु नशक्यते।
स सङ्गः सङ्ग कर्त्तव्यः सतासङ्गादि भेषजम्॥
कामः सर्व्वोत्पन्ना इया इतुं चेच्छक्यते न सः।
मूढां प्रति तत् कार्यं सैव तस्यापि भेषजम्॥”

Company should be completely avoided. If unable to keep without it, seek the company of the holy, for this is its only remedy. Give up all attachment. If unable, direct it towards *moksha*, for that alone is its remedy.

Alarka read the lines over and over again. He seemed to lose himself in the immense depth of their meaning. The darkness of

despair dispersed as if by the touch of a magic wand. With eyes overflowing with tears, he bowed down in grateful reverence to the sacred memory of his mother, and then retired to the forest to devote himself to meditation.

Subahu, disclosed to the king of Benares the real object of the war he brought about, and asking his pardon for the misrepresentation begged his permission to go back to the forest. The king gladly gave his permission and highly admired his wonderful renunciation and brotherly love. Subahu retired into the forest again.

(37) SATYAVATI: The mother of Krishna Dwaipayana Vyas, the arranger of the Vedas. She was truthful, intelligent and wise and versed in the knowledge of how the virtuous should conduct themselves in times of danger (*Apaddharma Vichakshanâ*). Veda-Vyas and Vishnu addressed her as possessed of the secret truths of religion.

(38) VARANGI: The wife of Vajrânga. She practised austerities with her husband in the forest. (Matsya Purana, Chap. 145).

(39-42) PRAVAVATI, CHANDRAVATI, GUNAVATI, and SHUCHIMUKHI: These heroic ladies gave their husbands military weapons to use in wars, and taught them rules of conduct. They were greatly devoted to their husbands and learned in the *mantras* (Harivamsa, Chap. 151.)

(43) ADITI. It is told in the Srimad Bhagavata (VIII, 16.) that being instructed by Kashyapa, Aditi performed the Agnihotra sacrifices and duly observed the daily religious duties enjoined by the Shastras. She took the vow of living on water alone (*Payovrata*) and worshipped the Lord Vishnu with the sixteen offerings enumerated in the Shastras. This affords a strong testimony in favor of woman's rights to study the Scriptures and perform sacred rites. We give below her story as found in the Bhagavatam.

After a long time Kashyapa rising from *Samadhi*, paid a visit to Aditi's *Ashrama* and noticed that it wore a melancholy look. Being duly worshipped by his wife and seated in a cushion he enquired the cause of her sorrow by the following questions :—

“Has any danger befallen any Brahman, the Dharma (religion) or mankind in general who are ever under the sway of Death? Has any misfortune overtaken any virtuous family which can command, by the right fulfilment of duty, the threefold fruit of Karma (known as virtue, wealth and desire) without having to go through the hard practices of *Yoga*? Or was it that some day guests called at your house, and went away without receiving due hospitality, busy as you might have been in serving your own people. For truly is that house a haunt of wolves where guests are not entertained even with water. Or might be your sorrow due to any omissions in pouring oblations into the Sacred Fire?”

Aditi said: “As I always meditate on thy holy self, O Brahman, there could never be any omissions in my duties to the Fire, the guest, the servant and the beggar. But I am aggrieved to see my sons deprived of their possessions by the sons of your other wife. Pray, have pity on them, and restore them to their lost properties.”

Hearing these mournful words of Aditi, Kashyapa with a little smile on his lips said, “How strong is the sway of Maya over all human beings. Forgetful of their true nature which is beyond all that is manifested in the universe, they think they are identical with their material bodies. Husband, sons and relations, mind you, my dear, are but the fanciful dreams of the soul under delusion. Resign yourself to the Lord Vashudeva who dwells in the hearts of all. He will grant you your prayer. For He is ever merciful to His devotees.”

Being asked by her as to how the Lord should be worshipped Kashyapa taught her, in all its details, the particular austerity known as *Payovrata*.

It is told that while she was engaged in her religious practices the Lord Vishnu appeared before her in all His glory.

(44) RATNAVATI: Truthful and religious. She taught her father Anartha his religious duties. That women were at liberty to practise austerities by taking the vow of celibacy and that they had their voices in their marriage are evident from the following conversation between Ratnavati and her father.

Ratnavati :—“I will never marry any other man except the King of Dashârna, whom I have already chosen for my husband. Once only do kings and Brahmans pledge their words; once only does a father give his daughter in marriage. You should marry me according to your promise and should, on no account, prove false to it.”

Anartha :—“It was only proposed that you would be married to the king of Dashârna, but you were not formally united in wedlock in the presence of the Brahman, the Fire and the Guru. How do you then say like this?”

Ratnavati :—“When one has thought of doing something, one should do at least a part of it, when one has given word to do something, one should do the whole of it. I have made up mind to marry the king, and you too, have given word to the same effect. Now keep the truth. Tell me if you will not. For then I will renounce the world and practise *tapas* (austerities) as a Brahman-charini * * * I will not swerve from the path of truth.”

(To be continued.)

VIRAJANANDA.

CORRESPONDENCE

To the Editor, Prabuddha Bharata.
SIR,

The "Vivekananda Town Hall" was formally opened on the 25th September last by Mr. C. G. Spencer, I. C. S., Sub-Collector, to whom the Dharmapuri public are indebted for the practical encouragement and liberal contribution they received at his hands in the founding of the Hall. The happy occasion brought so many people together that the Hall was full to overflowing. The proceedings of the meeting were opened with the reading of the report of the Building Committee by Mr. Skanda Swami Gupta. Several speeches followed. Swami Ramakrishnananda who, in kind response to the special invitation sent him by the Dharmapuri public came all the way from Triplicane and graced the meeting with his genial presence, delivered a splendid lecture on "The Advantages of Reading Rooms." The chairman in a short but sweet speech, congratulated the people of Dharmapuri on their having among them a generous and public spirited man like Mr. Muniswami Naidu who contributed more than half the cost of the building; and expressed his hope that the gentlemen of the place will cherish the Hall with fondness, nurse it with care and affection and make it a useful institution. He then formally opened the Hall and named it "The Vivekananda Town Hall," in token of recognition by the Dharmapuri public of the immense services rendered by the

illustrious Swami to the country. A vote of thanks to the chair was proposed, which being duly seconded was carried by acclamation. The meeting then dissolved amidst loud cheers of joy.

Swami Ramakrishnananda, who arrived here the day before the Town Hall meeting, was received by the public with the greatest demonstrations of joy. He was led to the hall of the Lower Secondary School where the *elite* of the town assembled and presented him with three addresses of welcome, in English Sanskrit and Tamil. In reply, the Swami cordially thanked the townsmen in well chosen words for the kindness they had shown him and then discoursed at length on 'Love,' which was highly appreciated by all present.

The Swami remained here till the morning of the 28th Sept. During his short stay he delivered two other lectures in the newly opened Town Hall, the subjects being, "Bhakti" and "The Unity of Religions." Several shed tears at his parting for they found in him a guru, a father, a friend and a brother.

Yours &c.,
A DISCIPLE.

A little of thy steadfastness,
Rounded with leafy gracefulness,

Old oak, give me—

That the world's blasts may round me
And I yield gently to and fro, [blow,
While my stout-hearted trunk below,
And firm-set roots unshaken be.

—Lowell.

NEWS AND NOTES

ANOTHER slight shock of earthquake was felt here on 3rd October last, at about 9. 0 P. M.

WE are very glad to learn that Mr. Dadabhai Naoroji has been chosen the Liberal Candidate for the North Lambeth Division of London.

AN open Competitive Examination for admission to the Civil Service of India will be held in London commencing on the 1st August, 1902.

DR. SARAT MULLICK left London on 30th August last, on his tour round the world. He arrives in India in December and makes a tour through the country.

THE meeting of the British Association at Glasgow now on, is being presided over by Professor Rucker, the recently appointed Principal of London's reorganised University who represents the culture of Oxford and the science of London. In addition, he is an excellent speaker.

ACCORDING to Professor Gates electricity in the atmosphere produces rain and drought, the changes of barometric pressure and various meteorological disturbances, such as waterspouts and tornadoes. A charge of electricity, he states, diminishes the density of the air, and therefore its pressure. When two oppositely charged masses of air approach each other, they become denser, and the barometer rises.

LORD ROBERTS, in his final Despatch to Lord Lansdowne, with lists of meritorious officers and men, remarks that he cannot conclude without referring in the highest terms of appreciation, to the promptitude of the despatch of the Indian Contingent in 1896, which saved the situation in Natal. He hopes that the attachment to the Crown of Native Princes and gentlemen will not pass unrecognised. He adds that the Army in South Africa is under the greatest obligations to the Viceroy, the Commander-in-Chief and other Heads in India.

AN important discovery in photography has been made which will be of far-reaching consequence both in pure and applied photography. Sternitzky, of Bomberg, has shown that photographs can be made to take a very high degree of polish, so as to be capable of ornamenting surfaces of glass, porcelain, metals, marble, wood, horn, ivory, &c. The pictures are absolutely permanent, either in light or in dark shades. For example a photograph can be made on porcelain in highly-polished gold and produces a transparency giving an effect hitherto unattainable. The invention is patented.

IN connection with the Glasgow Exhibition, the International Association for the Advancement of Science, Arts, and Education held an international assembly at the celebrated town. In the pro-

gramme of the meetings were three lectures on India: Sir John Jardine was to speak on "India: the Country and the People; British Provinces and Native States; Judicial Administration." Mr. R. C. Dutt was to lecture upon "India: Industries, Trade, and Agriculture; Railway and Irrigation; Land Revenue Administration and Finance." Professor Murison was to deliver the third and last lecture on India, his subject being "India: Education and the Press; Local Self-Government and General Progress."

MR. ARTHUR H. MUNDAY is endeavouring to induce the United States Government to adopt his system of submarine signalling, as improved by Professor Elisha Gray, and to establish it along the Atlantic coast at distances of about ten miles.

Scientists regard Mr. Mundy's invention as one of the most marvellous of the age, ranking with wireless telegraphy, and possessing more immediate practical value. By this invention it is possible for mariners to hear the approach of other vessels while they are still twelve miles distant, and by means of certain signalling devices conversation may be held with persons on shore, or with those on other vessels without wires, lights, whistles or foghorns. The signals are made with a large bell under water, rung by a hammer connected with an electric wire.

THE September report of the Kankhal Sevashrama is as follows:—

There were six indoor patients,—all Sadhus—of whom one is still under treatment and the others cured. Outdoor patients there were forty-eight in all, of whom thirty were Sadhus and the rest

householders of no means. Thirty-six outdoor patients got cured, ten are still under treatment and two left treatment before being completely cured.

Expenditures during September:

		R.	A.	P.
Food	... ..	12	15	1½
Medicine	... ..	4	14	4½
House rent	... ..	3	0	0
Light	... ..	3	6	6
Establishment	... ..	1	1	0
Servant's wages	... ..	1	0	6
Postage	... ..	0	6	0
Sundries	... ..	1	1	7½
Total		27	13	1½

Besides the above, 2½ maunds of flour, 20 srs. of dal and 3 srs. of salt kindly donated by a generous friend, were consumed.

A VERY distinguished Hindu teacher, writer and philosopher, Swami Abhedananda, is a guest at Hotel Vendome for a few days. His present home is in New York City, where there is an organization of students of the Hindu philosophy known as Vedanta.

When seen by a Herald reporter, last evening, the Swami (teacher or professor in English) explained that he was visiting California, lecturing, or speaking to assemblages when requested, and seeing sights of our states. He has just returned from San Antonio valley beyond Mt. Hamilton, where he spent two weeks at Shanti Ashrama (Peace Retreat) in charge of Swami Turiyananda, a friend and fellow disciple of his. This "retreat" is occupied at present by some fourteen students, American and English, under the instruction of Swami Turiyananda. The property upon which it is located,

160 acres, was donated for this purpose by Miss Minnie Boock, who became a student of Swami Abhedananda while he was in the United States. * * *

Swami Abhedananda is a gentleman of most pleasing address, modest and simple in manners, speaking English perfectly, and expressing himself in the language of culture and education. He is familiar with the Bible, as also our best literature. He is the author of several works in English upon Hinduism.

The Swami says that there are many students of Hindu philosophy in the United States, particularly in New York and San Francisco. He goes from here to Los Angeles, after visiting Yosemite and the Mariposa Big Trees.

—*San Jose Herald.*

MANY devices have been invented to aid the memory in retaining facts committed to its care. Some of these have been of questionable value, while others have assisted very materially. But a truly logical memory, either with or without these "external" helps, least seldom betrays its owner. It distinguishes the ready man from the unready. We have all noticed with what varying degrees of certainty our friends retain valuable information; but perhaps few have asked why these things are so. It depends largely upon how logically arranged is our knowledge. The writer has often been surprised at a great number of people who are unable to produce, at a moment's warning, certain information they possess. Their knowledge is not scientifically classified, and hence it is difficult to find the particular facts desired. We have seen others whose

knowledge is at the tongue's end. Every idea they possess is grouped with its kindred, and they are never at a loss to recall it when needed.

And to obtain so trustworthy a memory is not exceedingly difficult. First it is necessary carefully to study over and arrange all the knowledge one now possesses, giving to each fact or group of facts, its proper place and arranging all in logical order. Study over and over again your store of information until it is thoroughly classified. After this you will have little trouble. Such new truth or new idea is to be put into its proper place in this logical arrangement. You will soon find yourself able, when a subject is introduced for discussion, to collect at once all your information connected with it and to produce it in systematic order, thus saving yourself many a vexation and adding greatly to your mental power.—*The Educational Exchange.*

MR. M. E. SADDLER, of the Educational Department, gave an address on "Educational Ideals," which has attracted considerable notice, to the University Extension students now assembled at Oxford. He said that to gain commercial and industrial supremacy at any price was not the fundamental aim of national policy, neither was it the supreme aim of education to impart commercial aptitude or industrial skill. Their schools should be practically serviceable for the actual needs of modern life, but they must, at the same time, be unswervingly loyal to spiritual aims and to the high ideal character. This was the true road to national welfare, and would prove far

better in the long run, even at the sacrifice of temporary advantages, than to capitulate to materialism. Quick-wittedness, adaptability to circumstances, quickness to seize opportunities, and the power of independent thinking were all qualities which their schools should try to develop, but, taken alone, these would certainly be insufficient. Far more essential was it that schools should teach devotion to duty, faith in spiritual forces, compassion with suffering, unselfishness of aim, public spirit, respect for hard work, and the powers of entering with sympathy and judgment into other people's points of view—*Indian Nation*.

MANY things which we people of India throw away as useless are turned into highly useful articles of commerce by the industrial skill of the western nations. The following lines from Mr. N. Ruthven's highly interesting article on "Uses of Saw-dust" in the September number of the *Indian Review* will well illustrate this:

"They employ it largely in Germany for building needs, as a basis for concrete in place of stone. After being mixed with certain refuse mineral products, it is compressed into the form of bricks and these bricks have been proved to be very light, impervious to wet and absolutely fire-proof. Both in Europe and America, it is compressed and turned into roofing boards, being also made into xyolith or wood-stone, which is nothing more than saw-dust mixed with magnesia cement saturated with chloride of calcium and afterwards subjected to a pressure of one thousand pounds to the square inch. Xyolith is a hard, inflammable substance, but can be sawn and manipulated general-

ly like wood and it lends itself admirably to the manufacture of certain articles of furniture. * * * A German chemist has found means, by mixing saw-dust with certain chemicals, of producing a flooring, which is as hard and smooth as marble or concrete and yet elastic and warm to walk upon. It is fire-proof, impervious and sound-deadening and will not bulge or crack for years. It is laid down moist without seams and hardens in 48 hours.

We hear of a process, invented by a Danish chemist, whereby saw-dust is being manufactured into a potent spirit. Gum and sugar have also been extracted from saw-dust by the agency of sulphuric acid. The substance can furthermore be transformed into very good silk, cheap and durable. In Canada, a fairly powerful gas has been extracted from saw-dust which, therefore, possesses in addition, a potential value as a cheap illuminant."

IT is as one is able to shut out every other object, every other idea, even self, from the mind that he attains the highest degree of mental power.—*David Kay*.

LIFE is an arrow—therefore you must know

What mark to aim at, how to use the bow—

Then draw it to the head and let it go.

—*Henry Van Dyke*.

AS every action, down even to the drawing of a line or utterance of a syllable is capable of a peculiar dignity in the manner of it, which we sometimes express by saying it is truly done, so every action is capable of a dignity still higher in the motive of it.—*Ruskin*,